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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Leader of Scientific and Social Reform.

The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of **Koreshanity**, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part XII.

The Decline of the Church From its First Love ; Return to that Love is in the Recognition and Confession that the Godhead is the Man, the Messenger or Messiah.

NEVERTHELESS I HAVE THIS AGAINST THEE, THAT THOU HAST DECLINED FROM THY FIRST LOVE. Rev. ii: 4. (From the Original Greek.)

THE TESTIMONY OF THE LORD JESUS to John, in this text, pertains also to the church of Ephesus. The church of Ephesus primarily implies the science of life as distinct from the application of the principles of life. The Lord had a charge against this church, the specific character of which may be determined by a consideration of the nature of the judgment pronounced on such in that church as did not repent. Supreme or first love is the love of God, with its accompaniment, love of the performance of uses to the neighbor. If one says, I love my neighbor, and does not love to perform uses to that professed neighbor, he merely lies and is worse off than if he had not made the profession. The first love as to the Lord God, implies that there was a knowledge of the character of the Divinity that was worshiped. No man can love God until the character of God can be defined. God created the Lord by and through the law of generation from the human race. This Son of God was produced in the image and likeness of God. This means that the Son was just like the Godhead that produced him. Hence it was declared of him that he was the fulness of the Godhead bodily.

Jesus the Son possessed all the attributes of the Deity who produced him ; he was the reëmbodiment of the Father who was in him. This knowledge of the character of the Divinity that was in the Lord, the Son of God, induced the first or highest love to the Lord. The church of Ephesus, the first condition of the church

at the end of the age, in those who have not returned to this conception of the Divinity of the Lord Jesus, is a want of the true conception of God as *the* Man. At the end of the age, the Light of the world comes to those who are pretending to love the Lord, and also to those who look for his appearing ; and to both he sets forth the true doctrine of life. There are two distinct phases of character in those who are in this desire ; one class will be ready to see the light and accept it, while the other will not accept ; they will therefore reject the truth, because it is not in harmony with false and preconceived opinions. The candlestick, lamp, or source of instruction will be removed from them. To remove the lamp-stand, does not signify that a lamp or church will be removed from the ones who will not return to the first love, nor does it imply that God will remove one of the planets, which would be the logical thing to do if Professor Totten's views are correct ; but they will have their views so confirmed that they can see no light in the source of light, which in the literal sense means simply, that the Messenger of the Covenant, who is the Light, will be regarded as the messenger of darkness.

What is to be done to embrace the first love ? There must be a recognition of the great truth that the Godhead is the Man. There must be a return to that confession of Peter when he declared : "Thou art the Son of the living God," which means that if the Lord Jesus was the Son of God, he was the embodiment of all the attributes of the Divinity who produced him. The universal condition of the church today, is that the Lord Jesus is only a part of God, and not the fulness of the Godhead, as declared of him. This denial of the Father,

Son, and the Holy Ghost (Spirit), in the Lord Jesus, is the denial of God, and is therefore antichrist. A return to the first love is the recognition of not only the fact that God is man, but of the further fact, that the Messenger of the Covenant is the promised return of the Messiah, and that the confession of this Messenger is a return to the first love—if this return involves also a return to the love of the performance of use to the neighbor. The fallen condition of the church will be seen by what follows:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his [not its] place, except thou repent.” It is evident that the church is fallen, and that repentance is required. The command is not to return to the first faith; this should be particularly noticed: *“Repent and DO the first works.”* It is of the greatest importance that the student should regard the stress that is here laid upon the fact that works constitute the first essential of life, for the allusion is to *life*; the promise to the repentant is, that he shall be given to eat of the Tree of Life.

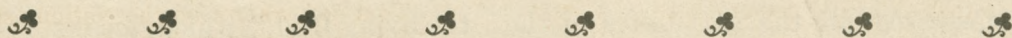
The universe as a whole is the Grand Man, and is in the form of the individual man. The physical universe, or, as we denominate it, the alchemico-organic cosmos, is in the form of man as the cell, before incubation has arranged it in the form of the final government of humanity, reduced to the perfect government, which is the Grand Man in the incubated form. In other words, the physical universe is the great egg in its physical existence. The incubated life from this egg is the man in the universal order. As the physical universe has its specific center, into which all the energies of the entire grand cell converge and flow, so the anthropostic universe or the Grand Man, incubated, has its nucleus and center into which all the pneumatic and psychic energies of the entire humanity flow. This pneumatic and psychic center is in the heart of the human race, and is human in every particular.

Modern Christianity says the Lord was both divine and human; Koreshanity says that the Lord was divine both in his interior life and in his exterior humanity; his visible humanity was divine. The Son of God was specifically divine in his visible manhood, for in his external manhood dwelt the fulness of the Godhead bodily. In the form of the visible man, the Lord was in the fulness of his power, in the most perfect de-

gree, because in that visible manifestation he became and was the seed of regeneration; that is, reproduction. This law or principle may be illustrated by the ordinary tree, which produces its fruit and seed before it can produce the new tree. The beginning of creative power is not in an invisible life. A tree is composed of its root, trunk, branches, leaves, and fruit. These are the *visible* parts of the tree. This tree contains the invisible and immaterial forces. The visible tree alone cannot reproduce a tree, nor can the spirit alone reproduce a tree; neither can both together reproduce a tree until the visible and invisible tree, that is, the spirit and body of the tree, have together produced a seed of the tree. This is not psychic; it is not pneumatic, that is, spirit, but rather, a tangible seed of the tree to be reproduced. The visible seed contains the tree in its involved manifestation. The spirit of the tree has been rolled together as a scroll in its visible product, and with power to reproduce another tree. The power to recreate resides in the seed, which is the first and the last. No tree can be reproduced but from the tangible seed.

The universe cannot reproduce itself and thus perpetuate its existence, except through its visible, reproductive seed. As the universe is in the form of man, its seed is also in the form of man. The universe cannot recreate itself but through its involved visible product. This visible involved product is the visible man; this is the Son of God; it is the Godhead in his fulness, in his holiness, and in his power. This is God manifest in the flesh. This was comprehended by the primitive church, but the church has fallen from this consciousness, and therefore from a knowledge of God. A return to this first essential of the knowledge of God, is the first step toward a true worship or love of God.

The beginning of the creation of a new tree is in the seed, in which the tree is in its fulness, in its wholeness, and in its power. The beginning of the creation of the universe is in its seed, which is the absolutely perfect Man. In this perfect Man the universe is involved, and from this Seed-man the universe has its beginning. In this Man the universe is in its fulness, in its wholeness (holiness), and in its power. This Seed-man was planted in the church, and from this the universe acquired its new impulse for perpetuity. A lack of this knowledge is a lack of the possibilities of salvation. Hence the stress laid upon the fact, that the church of Ephesus has left, or fallen from, its first love, and must return.



The Lord Jesus said: *“A new commandment I give unto you, that ye love one another.”* He not only presented the *theorem* of the principle or law of love as the one to actuate the race, but he substantially dem-

onstrated in his own life the practical possibility of making the theorem operative as the energy of impulsion, and the motive to quicken the activities of the sons and daughters of men.

Effective Promulgation of Koreshan Cosmogony.

Growing Uneasiness of the Advocates of Modern Science; the Determined Purpose of the Apostles of Koreshan Universology is to Overthrow Fallacy.

WE HAVE SHOWN in our publications the true character of cosmogonic form, and have placed this revelation in contrast with the uncertain Copernican system of astronomy. We have devoted much energy and effort to bring the questions of Koreshan Universology prominently before the public for public discussion. In this effort we have been held up to insolent ridicule and most bitter persecution, consonant with the invariable rule to which every innovation upon prevailing public sentiment is subject. We would not be worthy of consideration, if our doctrines were not important enough to excite the animosity of the sentiment in both the secular and religious phases of thought which our system assails.

We have pushed our claims to a knowledge of cosmology, until the advocates of the spurious "sciences" begin to feel their insecurity, and the necessity for defending their right to the title of "scientist" and "scientific." So long as the "scientific" world rested in absolute security upon the ignorance of the laity, it felt no necessity for the discussion of the question of the Koreshan Cosmogony; but our persistence in the advocacy of the truth, in contrast with the audacious assumptions of the Copernican advocates, incites a growing uneasiness regarding the stability of an astronomy which has nothing but assumption upon which to rest its claims to acceptance. The whole batch of assumption and absurdity called modern science, is assaulted in front

and rear by the consistent and determined purpose of the apostles of Koreshan Universology. We know that when our system is considered of enough consequence to receive candid notice from thinking men, and when the advocates of the prevailing system of astronomy begin to comprehend the fact that their premises, which they confess to be mere assumptions, are being analyzed by honest investigators and are known to be worthless as foundations for the building of the superstructure of science, they will be compelled to make an open defense of their untenable position.

The Copernican system of astronomy had its rise in the dark age; and there is not an astronomer of note who does not know and confess that there is nothing but assumption for its foundation. It is responsible for the agnosticism so much in evidence, and for the attitude of that stupendous farce, the "higher criticism." There is not a phenomenon manifest that is not easily and rationally explained and accounted for from the standpoint of the Koreshan Universology, whether belonging to the domain of physical or psychical manifestation; and per contra, there are no phenomena, either psychic or physical, rationally accounted for on the basis of the modern system of so called science. All that Koreshanity asks, is a fair chance at the absurdities of the so called scientific claims of the age. This chance we will make, for we know we have the truth and are making progress toward a comparative hearing.

The World of Want.

BY CAROLINE RICE SHAW.

I STOOD UPON a morning height and saw
The oceans roll; I caught the Light of Time
And felt the glad vibrations of the stars.
A century new swept grandly into space,
Golden with light of promise, while the old
Yet lingered in the glory of its going.
My heart was filled with love, with love of love;
Of life, of all that is.

The amber sea,
The purpling peak, the bursting bud, the bloom
Shook me with ecstasy. Sweet life and love
Thrilled every sense; when lo, a searching wail
Fell on mine ear; and turning swift as thought,
I looked from my World Beautiful, through shades
As deep as Hell, to that World Hideous where
My brother dwelt.

There grim and gaunt he stood;
Wan-eyed Despair alone accompanied him.
I saw the knotted hands, the twisted frame,
The vacant eyes from which the soul had fled;
And even as I gazed he fell as falls
The stricken brute; then, struggling weakly up,

Bent to his task again as bent to oar
The galley slave of old.

Then heard I there
In that dark world of his the lean wolf's cry,
And saw young babes lie gasping out their lives
In homes where grewsome Want held fearful sway;
And beauteous girls I saw, selling themselves
For bread to thrice-damned monsters guised as men.
"Christ Jesus!" quick I gasped, "O Christ!" then stood
In anguish dumb, till in authority's voice
I heard His own, call loud across the gulf
Of light between:

"Courage, my brother! yet
In this new century's dawn I see foreshown
That day when God the Nations shall convulse;
I see His forces rushing on in wrath.
Across the broad and glimmering plains of Time,
Torrents of Truth come sweeping on apace
To inundate the old worlds—worlds of time,
That from the cleansing may arise and stand
A nobler world, where Justice shall be king.
O weary manhood, rise and face the morn;
Rise, woman, rise! Our God is living yet!"

The Formidable Power of the Trusts.

Legislators Powerless to Cope With the Monsters; President Hadley's Prediction of Imperialism; the World Faces a Crisis, an Epoch of Revolution.

LUCIE PAGE BORDEN.

PRESIDENT HADLEY OF YALE has predicted that there will be an emperor in Washington within twenty-five years, unless some means of controlling the trusts by public sentiment regardless of legislative measures can be found. The trust system is assuming the proportions of one of those great and terrible dragons which in olden times were said to devastate whole countries until some knight or hero could be found, willing to risk his life in combat with the monster. Even those who have contributed to it with their substance, in the shape at least of thought and will, which are the most substantial aids to any cause, are beginning to look upon it with exceeding dread.

It is significant that President Hadley sees that legislative measures are useless in the case of such a mighty power. Has not every legislator his price in gold? Is not the gold of the whole world virtually, at the disposal of the trusts? It is also significant that the head of a great university does not suggest any practical method of restraint. Is it beyond the scope of collegiate thought and learning to devise the necessary means? The third point in this prediction, is the recognition that the tendency of the trusts is toward imperialism.

The commercial world, the religious world, and the collegiate world are dead. They are in their graves, and it was written long ago of this humanity: "There is no thought, nor device, nor knowledge in the grave whither thou goest." Nineteen hundred years ago there was a man sent from God, whose name was John. He was not that Light, but he came to bear witness of that Light. Today there is a Scientist sent from God to bear witness of the laws that are to bring forth the Sons of God. In an age of darkness, he bears witness of the Light to come.

Motion in both directions, from the center and toward the center, is limited by the law of terminal transformation to opposites. It is the law of the resurrection, whereby many who are in their graves shall rise again. The lowest natural humanity is the stratum to be transformed to the highest Arch-natural. This is an alchemical law, and the change to be effected is an alchemical one, whether it pertains to material atoms or social atoms. The formation of the steel trust is an object lesson which shows the gigantic power of the system that is still waxing. President Hadley is right; there is no hope of checking such a force by legislation. He is more astute than the Congressman from Wisconsin, who introduced a bill repealing all the duties on iron, steel, and their products except a few highly finished specialties, on the ground that these manufactures have ceased to be "infant industries" needing protection. Mr. Babcock urged in support of his proposal, that public sentiment is crys-

tallizing so rapidly against the great combinations that the republicans must forestall the democrats in legislation, and the only hope of redress lies in free trade. Does anyone imagine that the passage of such a bill would produce the effect intended? Are there not ways and means innumerable of evading and outwitting legislation? Given a competitive system with a gold basis like ours, and free trade cannot prevent the centralization of power.

The talk of constitutional revision just now is ominous. The original constitution was framed to ensure the execution of the will of the people. Revision means the introduction of subtly worded clauses to insure the execution of the will of the trusts. President Hadley says that the trusts must be controlled by public sentiment. History proves that, given unregenerate man as an agent, public sentiment, which is public feeling, simply arrays one order of selfishness against another. The result is a clash of arms, but the conditions which spring out of the conflict only produce another imperfect form of government, founded upon the competitive impulse that dominates man in the hells before his heart of stone has been changed to the heart of flesh.

By the law of terminal transformation to opposites, a part of the human race must be changed. In the day when the Lord gathers the nations in hot anger, he has promised: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." The present world is trusting in the power of gold. The little nucleus whose doctrines oppose this power, are poor for a season because their aspirations are toward chastity, which corresponds to demonetization; they mourn with the stress of longing for deliverance from their sins; so they are afflicted, but their trust is in the name or the character of the Lord. They wait with earnest expectation to be changed into His image and likeness. When the inevitable conflict comes in this country, they know that the kingdom of righteousness will be set up through the manifestation of the Sons of God; therefore they direct their desires toward the expected end.

Every trust that is formed to subvert public good, must be transformed to another upon a grander scale that shall minister to public good. Think of a great coöperative system where the profits of all industries accrue directly to the people! Think of such a combination of interests as the steel trust contributing to the public treasury! The crystallization of opposition to the trust system shows that it has almost reached its limit, and the clash of arms is near. Public sentiment will bring war, but nothing short of the power of God will bring adjustment. His right hand will set up the Empire. The republican party will not control the new Imperial System.

The Uses and Abuses of Money.

The Perverted Money of Modern Civilization and Co-ordinate Social Conditions; the Root of Good and Evil; the Money of the New Era.

AMANDA T. POTTER.

MONEY GENUINE AND MONEY FALSE are comrades of two opposed systems of commerce. Coincidental in relationship, these are sequented by two antithetical qualities of industry. In the era of righteousness genuine money, genuine commerce, and genuine industry will have succeeded the spurious or unrighteous qualities active in the world today. The perversion of money is deemed by the mass of thinkers to be the assignment of coin, or its representative, to unworthy uses. Proceeding from this basis are as many shades of opinion regarding what constitutes unworthy use, as there are degrees of mind to conceive opinion, or diverse inclination in the field of infidelity, morals, and religion. Indeed, it is a subject upon which neither philosopher, priest, nor potentate can erect a standard for observance and expect it, while the form of money exists, to essentially modify the thought or the conduct of men.

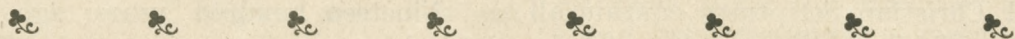
The Apostle declared that the love of money is the root of all evil. The church struggles for money, the world struggles for money. The church is presumed to lay up its treasure in heaven, that is, it claims to do so; but as between the effort of church and world to accumulate lucre, there is but this appreciable difference: the world's endeavor holds the balance of power in frankness; it invests less in cant, and directs its undivided forces more openly to the mark; while the church, like a general with a halved army, spends a fund of energy in endeavoring to convince itself and the world that it does not love money. Shades of Righteousness! should one laugh or weep at thought of that pope who sold indulgences to sin that the profit thereof might rear skyward a tribute to St. Peter—St. Peter's cathedral in Rome! Instead of Paul, it should have been Peter to declare against the love of money, and the travesty had been perfect. Peter must have writhed under that happening—writhed that his embodiments were not complete, that he could not yet stand forth to do battle with and vanquish the old dragon!

No man may buy or sell without the mark of the beast in his forehead (credit) or in his hand (cash). Money is made the sesame to light, warmth, food, and clothing. Its absence closes the door upon luxury, art,

refinement, and friends; for "no friend is so true as a dollar or two." Modern civilization has made it a god; between man and his natural sensual life, it has up-reared the false money of civilization as a savior.

Genuine money is the miser's impossibility, the divine prodigal's delight; the balm which heals the wounds of the world and brings laughter to the sons of sorrowing men. It is hopeless to the counterfeiter; it rests not in the banker's coffer; steel vaults may not prison it, nor the cold chisel free it—God's coinage suffers no restraints; in the abundance of its freedom it outpours in its ministries and its bounties; its joy-giving and its mercies are unconsidered by itself from whom *self* has been eliminated; its boon-giving is but its revelings in fields of unsullied ecstasy, expanding and expending as its crowning joy. Genuine money—the guard and criterion of commercial uses, *the love of the performance of uses to the neighbor*, God's Messenger proclaims thee, and a transformed world will welcome thee!

Do such doctrines and the practices emulated by and about to culminate in Koreshanity, unfit people for the relations of a world whose business stress has buried the Christ standard? Yes, and it is ripe time that a certain portion of humanity becomes unfitted for the combined modern methods. From such unfitting, proceeds the salvation of the race. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii: 4, 5.) The people of this mention were banded under Moses, in preparation to keep the spoken law; they were the visible following to whom the Christ held up that self-same law as their only hope of eternal life. These people become grouped in Koreshanity, a grouping which verifies a double promise—God's promise to scatter Israel and to gather them. The Christ, returned and operative through his Messenger, will make it possible for them to keep the law, for the season of preparation is nearly complete. "And He that sat upon the throne said, behold, I make all things new." (Rev. xxi: 5). The nuclei of Koreshanity comprise the instruments of this Master Builder—his instruments in process of completion.



The mystic or symbolic Babylon of Revelation, which St. John saw divided into three parts, is supremely and distinctively manifest in the antichristian force of spiritism, antichristian "christian science," and antichristian theosophy. At the head of this trio stands modern spiritism—the leading force of that opposition to the personal characteristic of Deity, so

manifest in what is denominated progressive thought of modern times.

The first great natural work for the liberator from human thralldom, is to submit to the world the true and practical remedy for the removal of the curse of bondage under which, as the pronouncement of God, humanity groans.

Unsealing of the World's Greatest Book.

The Book of Human Life and the Language it Contains; Its Rolling Together is the World Involved; the Divine Word from Which all Language is Derived.

W. ROSS WALLACE.

THE WALLS OF PUBLIC HALLS and libraries of the world are adorned with quotations of beautiful sentiments in metaphor from those whose business it is to make books. Milton says: "As good almost kill a man as kill a good book; a good book is the precious life blood of a master spirit embalmed and treasured up on purpose, to a life beyond." Bacon wrote still better, but knew not what he wrote when he said: "Some books are to be tasted; others to be swallowed; and some few to be chewed and digested."

Language is but expression, and may be found in every domain of existence. Communication is carried on in humanity through the language of commerce, having three specific domains—sex, secular, and church. If we employ characters to form words, and thus communicate substance to posterity through thought in books, we may in like manner, though in another form of expression, transmit our life to posterity by living characters, the result of sex commerce. In the domain of secular commerce, we communicate our ideas and wants to the world through the exchange of the goods of life, which are the creation of our brains and hands, by the application of industry to natural resources; and again, on a still higher plane, the goods of life are communicated from age to age, and from dispensation to dispensation, by the character which constitutes the channel or door through which the aspirations and desires of a world or age are carried into the next age or dispensation. This latter is church commerce; and its functions and bearing on the twentieth century we wish to consider.

If we are enabled to read correctly, we may read the cause in every effect; and if we are linguist enough to translate from one domain to another, we may discern that all language is derived primarily from the same root. In order to intelligently discuss the relative worth of books, it is well that we consider what is involved in the use of the word book, for words are employed to convey meaning. Our word book is derived from the Anglo-Saxon word *boe*, the beech; and as the Teutonic race used the beech parchment or scroll upon which to inscribe their characters of language, we have, then, its use applied to a collection of characters on leaves.

The Hebrew and Christian Scriptures contain all that is expressed in the bibles of other peoples; and the people among whom the Bible is known, express the highest development of the races. In this book, which Christendom believes to be the Word of God, there is the hidden meaning of the above quotations regarding books. But nowhere within its covers is there proof that it is the Word of God; but rather, the evidence is there that the tangible, living personality of the God-man is the Logos or Word of God—the veritable universe rolled up as a scroll, the root from whence all lan-

guage of creation has its origin; and into which all creation involves itself again. Thus we have the processes of evolution and involution coördinately related. Evolution alone leaves the world in darkness as to the origin and destiny of man.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. * * He was in the world, and the world was made by him, and the world knew him not. * * And the Word [declared to be God, which was Spirit,] was made flesh and dwelt among us. John i: 1-14.

As humanity is the only habitation that God has ever had, or ever will have, God the Creator dwelt among men. He it is of whom Paul wrote: "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church." The God-man was a living fact; he was the Word of God.

The character of the Word must ultimately be revealed by science. Our word science is derived from the Latin *scire*, to know; the Greek for knowledge is *γνῶσις*, *gnosis*. If we take what the so called scientists call science for knowledge, we shall be woefully deficient in knowledge, for the "knowledge" of the scientists is that which they do not know, it being predicated on assumption. That which the scientists taught as truth yesterday, they renounce today, and then they guess again. Before knowledge can get into the heads of the people, it is necessary for humanity to have a Head in which there is truth; and as the twentieth century dawns, the aspirations and desires of the people of the age culminate in a wave of expectancy throughout all lands; the power of human mentality will not have been spent in vain, for it is substance. Deliverance will come; the day of rest, the seventh day of our progress, is at hand. It will come as other great epochs in humanity have come; a man has always appeared on the scene of human activity at the right time.

Nineteen hundred years ago, the Jewish world looked for a man to come and deliver them. At that time, the equinoctial colure on the great Zodiacal belt of the heavens, marked a period in the stage of human affairs, indicating the coming of a unique character, the archetype of a new genus. That man was Aries, the Lamb or Ram, embodying the principles of begetting power. He vitalized the church with his Spirit, and gave the world a stupendous impulse in the lines of progress. He was the Seed-man, the microcosm, or universe in its least form; he was planted in the church—he

fell into the human soil. His church was the seed church, and it also had to succumb to inevitable apostasy that the harvest might come. Christianity was instituted by a Man; he was its Head; he was the living Word of God, or involved Book of Lives, for he had gathered into himself the lives of all the progressive spirits of the Jewish age.

The early church possessed all the characteristics of its Head, in its interior life, for His life went into it, and conjoined himself with it. That was the true religion, the conjunction of God and man. The church was communistic; it was a united church and state in the least form. It died with its Head; it passed into declension. We may plant a potato, but when we look for the new crop, we find the old potato decayed.

Christianity was pure at its source; it is now a stench in the nostrils of the people, because the end is here, the time of the establishment of the true church—the Kingdom of God in the earth.

The sign is now passing from Pisces into Aquarius, the water-carrier; and we may now look for the Man who will as surely appear, (not as a prodigy in the skies, but as a scientist who will stand at the head of the coming dispensation, the glory of all ages,) as that the universe is perpetuated from age to age by inexorable law. This is the fact to look for, the scroll rolled together, the involution of all the ages, which, in its unrolling, will influence the world for future ages. This is one of the books of which Bacon spoke—the Book to be digested.

In the Editorial Perspective.

THE EDITOR.

CENTRALIZATION OF POWER is one of the most manifest tendencies of the world of industry and commerce; it is even more than a tendency—it is an accomplished fact in the formation of the gigantic trusts of the great West. The trusts demonstrate the power of organic unity, where essential governing heads are recognized and obeyed. The forces which control industry are rapidly centralizing, and the tendency is to one culminating, gigantic monopoly which shall dominate the world of commerce. A perverted co-operation is involved in the conduct of great corporations—a co-operation without commonwealth, a co-operation which, through labor-saving machinery and inventions, benefits the men who control, while it impoverishes the men who produce wealth. In the face of these stupendous movements in the industrial and commercial world, the various reforms are powerless to suggest an effective remedy for the evils entailed, powerless to avert the consequences of that imperialism which now controls the economic affairs of the civilized world. In the field of reform there are two general schools, one of which is socialistic, and the other is communistic; the latter, for the most part, takes on the form of colonization. The principles of socialism as now advocated, and the principles of communism are considered antagonistic; the one is considered broad enough to embrace the affairs of government in the ownership of lands and the control of public utilities; while the other is looked upon as a narrow conception, destined to result in failure. If colonies have been failures, so have many socialistic schemes; yet the fact remains that the numerous communistic movements are significant, and cannot fail to have weight in the solution of social problems. It is a significant fact that the most successful communities have centered about a religious conception, in which the bond of unity is stronger by far than any mere commercial or social ties. Koreshanity is the only system extant which *harmonizes* socialism and communism; and because it unites the two in proper relation, and inculcates the deepest religious convictions and instills the strongest motives for world-wide co-operation, Koreshanity will succeed. It supplies the essential and scientific basis, not for the federation of all reform movements, but for the *unity* of all forces of true reform. The central orders of the Koreshan government are communistic; there the hub is formed, the center, the heart, the core from which a great social and political system is to develop, and upon which the future government of the world will depend. The great communistic center is to the coming scientific social organization, what the central sun is to the great circumference of the physical cosmos. The Koreshan communistic center is the nucleus of the concen-

tration of power; it represents the Head of the New Order, the beginning of the great trust of righteousness, established upon the basis of the commonwealth of the people, involving all that is true of modern socialism in unity with the essential scientific and religious factors of the Imperialism of the Golden Age.

The objection is often urged that the vocabulary of Koreshanity is too extensive for the average mind to comprehend. Every now and then, some one asks why the literature of Koreshanity contains so many difficult terms, and requests statements of truth in simpler language. In the first place, the Founder of Koreshanity is writing for a wiser generation to come, and is expressing his truth in the most concise and precise form; in the second place, Koreshanity is for those who are able to comprehend it as it is now authoritatively promulgated. It is not so much in the language that the difficulty in comprehending Koreshanity lies; it is rather in the inability of the modern mind to grasp the doctrines taught, and the unwillingness to receive it no matter in what form it is expressed. Think of the time and labor necessary to master common school branches; and how much more work is necessary to go through a course of study in a university. People do not often object to the tedious processes of acquiring a knowledge of that which is taught in modern educational institutions. Such education is for those who have the means, the time, and the ability to master the courses. The study of Koreshanity is an education in itself. Do not expect to learn in a short time, all about the universe, the science of which covers vastly more ground than all the departments of modern science combined! In view of these frequent objections to Koreshanity, we refer to a letter we publish in this issue, from a youth of fifteen years, who is endeavoring to digest the contents of Koreshan literature, and who purposes taking up a course of study under the supervision of the teachers of the Koreshan University. If a young man yet in his "teens" is able to recognize the truth of Koreshan University, and is encouraged to continue his study of it, it occurs to us that adults should be able to comprehend the Koreshan vocabulary, in view of the fact that dictionaries are almost as plentiful as Bibles! It is our opinion that if Koreshanity were expressed in language so simple that no one would ever meet a word in its literature that he did not understand, our books would read something like Sunday school literature intended for the primary classes! But Koreshanity is making some bold strokes to find *mental giants*, and the tension of Koreshan thought is gauged accordingly.

We cannot pass by without comment, the scathing arraign

ment of American civilization by Prof. Scarborough of Wilberforce college, in a recent issue of *Leslie's Weekly*. The growing hatred of the Negro by the whites of both North and South, is the subject of discussion; and the horrible work of numerous mobs within the past year, is the ground for the following statements which are startlingly true: "Every colored face is a signal for attack; peaceful homes are menaced, even destroyed; and the Negro, citizen or stranger, no matter what his rank or station, is molested if he finds himself within the area of the whirlwind. There seems to be a reaction against civilization setting in—a return to barbarism—the assertion of those murderous instincts that cause the savage to revel in fiendish deeds. The increasing frequency of these acts of violence toward the Negro race cannot be overlooked, for they are gathering strength and momentum with each repetition." Besides these statements, the prediction is made that "this low element will be a monster in action some day, that will be felt by those who disregard its workings today. New grievances, deeper hatreds, will lead to singling out, not of races alone, but of classes, for vengeance to wreak itself upon." There is a deadening of the moral sense, a low estimate placed upon human life, an alarming indifference for the welfare of others, and a startling manifestation of the desire for blood. Justice has not asked lewd and lawless mobs to protect virtue by executing suspected criminals at the stake; nor has righteousness placed the work of industrial reform in the hands of those who resort to mob violence in strikes and attacks upon life and property. The world may well fear the work of infuriated mobs. The vortex is approaching—a whirlwind, a revolution, which will be as much greater than the French Revolution, as the territory of civilization is greater than France!

Rev. Gregory considers the world lost in utter mental chaos, in conflicting theories and opinions; and the way out of the difficulty is a weighty problem with him. He describes in a daily paper his visit to a center of propaganda in Chicago, where publications of almost every "ism" in the civilized world are disposed of; and he asks if they are not all "will-o'-the-wisps, shining but to bewilder and deceive. Clearly, it was a propaganda, but a propaganda of what? Was there a definite program? Not that I was able to discover. Was there any fixed or settled aim? I hope to die if I could learn any such thing. It was confusion worse confounded; it was pandemonium turned loose! It was chaos and old night rolled into one! * * So many panaceas—and the world still sick! So many infallibles—and the world still perplexed with doubt! So many ways—and no one of them leading anywhere unless it be into a deeper morass or into a darker jungle. * * It is something to have discovered that there is a problem; and when in addition to this we come to learn that the problem is a difficult one, all the more earnestly should we buckle ourselves down to the task of solving it." Then what? Let the reverend gentleman undertake its solution—and he will add one more theory to the hundreds already existing;—and perhaps it will be as fallacious as the others. Is there to be no end to this muddle, this medley, this confusion and chaos in the mental world? Not until some man is able to grasp the entire situation and solve the world's problems by one master stroke of genius. Let the world look for such a man, and let it recognize his *greatness and power* when he is found! Above all things, the true Scientist will be able to demonstrate his conclusions; then, the will-o'-the-wisps of the modern mental miasma will disappear in the light of Day!

The daily press mirrors the condition of the world in the form of news. A glance at the headlines for a single day reveals a startling state of affairs: "British and Russian Troops

lined up for Battle.—Boers and British in Sharp Fight.—Pretty Bride takes Poison.—Miners' Strike Authorized.—Cas-tellane Wounds De Rodays in duel.—Teachers Defied by Corporations.—Thieves Gag and Rob.—London Papers Talk of War.—Japanese Crash Imminent.—Cases of Starvation in New York.—Dock Strike in France Spreads.—Negro Burned at the Stake.—Riots at Barcelona.—Turkish Atrocities in Uscoob." Day after Day the great world-panorama passes, with its changing pictures and shifting scenes. The leaves of the daily press, as they appear, give a kinetoscope effect of the world's movements, sometimes with startling reality, sometimes exaggerated, and sometimes purposely obscured in the interests of responsible powers. The world's present conditions are not ideal; they are anomalous and abnormal. Society should be very different from what it is, with its inharmony and inhumanity; its cries and crimes; its hells and horrors; its sorrows and sufferings; its competition and corruption; its lust and lawlessness; its greed and gold; its perversions and punishments, and its wars and woes. But we look forward to the time when different panorama will greet the eye—when the world will be reduced to order, when peace and harmony will prevail, when selfishness is eradicated, and all evils are destroyed; then the world will rejoice in the Scientific Gospel of Koreshanity, in the promulgation of which we now have to contend with the elements of chaos.

Modern Christians oppose the doctrine of reincarnation, but they pretend to believe in the resurrection. The words resurrection and reincarnation are synonymous, referring to the same thing. Resurrection means a standing again, while reincarnation means to come again in the flesh. Reincarnation is one of the most emphatic doctrines of the Bible. Nicodemus was informed that he must be *born again* in order to enter the kingdom. Jesus was the resurrection, the incarnation of a specific line of Messiahs, prophets, and priests, and embodied the spirits of thousands of people who lived during the Jewish dispensation. The Messiah is to come again in the flesh. Every spirit which denies that the *Messiah comes in the flesh* is antichristian. David was reincarnated in Jesus; to David the promise was made that he should become the Lord's first-born, and Jesus was the first-born; thus the son of David became David's Lord. The promise was made to Abraham that he should become heir of the world; Jesus inherited all power in heaven and in earth—he inherited the universe. The Scriptures teach re-embodiment; the same people who recognized the Messiah in his advent nineteen hundred years ago, are the ones who stand in recognition of him in his coming at the end of the age. The redemption of the spirit is not complete salvation; those who were born of the spirit through the baptism from Jesus, were to continue to progress in the world until the time came for the redemption of the physical body—when their mortal bodies should become transformed to the immortal flesh.

The president of the great steel trust is preaching the gospel of poverty, where the foundation of the noblest characters is laid. While it is true that experience in adversity is absolutely essential to the making of great men, it is not to be supposed that the trusts are authorized to establish schools of experience in the hardships of poverty, nor that the millionaires are great men. Schwab points to himself and other wealthy men as examples of success, and asks: "What satisfaction can there be in piling up vast wealth for the sake of wealth itself? The only part that money plays in success, is its reward. Money is the standard of value. It is the equivalent of merit." There! Think of the estimate the millionaire places upon himself! He means that he is *above* his fellows, and that his merit is measured by his money. Money is but the measure of his *greed*;

and his success in accumulating wealth is due to the opportunity which the competitive system affords, to *steal* the wealth of the masses. This is not true success, for it is not the success of the world; from the standpoint of economic science, the success of the millionaire is a stupendous failure!

The highest conception of some minds concerning what the kingdom of God in the earth will be, is summed up in the following quotation: "The kingdom of heaven on earth will simply be an enlargement of the present family relation, minus its tyranny, restrictions, and selfishness." It seems to us that a society minus these three things would be very unlike the present family relation. This reminds us of the statement of a student, that "a crab is a large red fish." "Correct," said the professor, "except that a crab is not large, nor is it red, neither is it a fish." The new kingdom will consist of a new race of men—the immortal Sons of God, from which the present family relations will be excluded; for in that kingdom there is neither marrying nor giving in marriage, because the Sons of God will be Sons of the resurrection.

The fact that the Israelites pitched the tabernacle 42 times from Sinai to Palestine, has a scientific significance and corresponds to the 42 generations of the Jewish age—from Abraham to Jesus. During this period, the Almighty was embodied 42 times in the central line of his progress; he went from tent to tent, and from one tabernacle to another—from prophet to prophet, and from priest to priest, in a successive line of embodiments. There are 42 mental faculties in the human brain, and these 42 faculties correspond to the 42 ancient divisions of the physical heavens into constellations. The modern arrangement of the constellations is arbitrary and unscientific.

Occultists teach that the natural world is the expression of the spiritual—the exact "counterpart;" yet it is inconsistently held that the interior mind of every man is perfect, consisting of the eternal and immortal "I am." If the soul and spirit of man are immortal while his external is mortal, where is the complete expression of the inner in the outer? The fact is, man is that which lives, physically and mentally; the soul and spirit of the mortal man are as mortal as his body. The soul and spirit cannot put on immortality until the body does; then the real man appears in his perfection—God appears in his own flesh.

Koreshan pessimism is manifest in the true diagnosis of the social, moral, and mental afflictions of the modern world—in the revelation of the cause and consequences of existing evils. But the brightest optimism is in the effective Koreshan remedy for all the ills of the hells. We see the approaching storm, with its terrible sweep of vengeance; but we also see the calm beyond, the rising Sun, the age of peace, the New Era of human progress.

The editor of *Harmony* has been reading THE FLAMING SWORD, and from it has learned that there is such a thing as involution—the co-ordinate of evolution; but he does not yet comprehend the fact that the highest involution occurs in humanity;—that such an involution is the world of man involved in the natural. The involved product of humanity is the Seed or Messiah, the personality of Deity.

If there were three persons in the Godhead, Jesus would have been three persons instead of one. The fact that he was the fulness of the Godhead bodily, is proof that the Godhead consists of but one person.

If it were impossible to comprehend the laws of the universe, the universe itself could never be expressed from the world of mind.

The central law of life is the Messianic law of the perpetuity of God and man through dispensational propagation.

The Irish lament the fact that St. Patrick did not visit the Garden of Eden before the serpent tempted Eve.

True government is but the maintenance of order in the relations and affairs of humanity.

The Science of Koreshanity is religious, and the Religion of Koreshanity is scientific.

God and man are in complete conjunction in the perfect Seed of divine creation.

Modern mysticism is unscientific; there is no mystery in knowledge.

The central idea of Koreshan Universology is the humanity of Deity.

Every year is seasoned by the sun.

Editorial Discussions and Miscellany.

THE EDITOR.

Outside of the Earth's Shell.

EDITOR FLAMING SWORD:—Now that I have publicly announced myself a firm believer in the beautiful Koreshan theory of the physical universe, I am surfeited with perplexing queries from my friends. Please tell me in definite terms, how I should answer these three questions, and thus silence a score of persistent inquirers:

(1) What is the thickness in miles, of the shell or crust of the hollow globe, within which we live? (2) Is the outer surface of this hollow globe diversified with inequalities, or does it present a smooth convexity? (3) Is there supposed to be an infinity of space in all directions outside of and surrounding our Cellular Universe, and what is its character? Is it a vacuum, a vast expanse of ether, or what? Respectfully submitted,—L. P. VENEN, A. M., Teacher of Latin, Greek, Mathematics, and Physical Science, Olympia, Wash.

One of the evidences of the progress of Koreshanity, is the fact that it is interesting numerous high school principals and teachers, and editors of the religious and secular press in various parts of the English speaking world. Koreshan Cosmogony is invading the educational institutions of America and Europe. Thinking minds are beginning to realize the utter weakness of the popular scientific fallacies. Koreshanity shines brighter by direct contrast; our position is impregnable, while the popular position is defenseless!

(1) By analogy alone, it is apparent that the earth's shell is thin in comparison with its diameter. The earth is nearly spherical; and in this respect,

and also in comparative thickness of the shell, it is analogous to the turtle's egg. The earth is an egg, and therefore the analogy is scientific. But there are physical facts, from the basis of which we reach conclusions that are more specific. We ascertain the specific relation and emplacement of the substances which comprise the shell, by means of their specific gravity. The primary substances are arranged naturally in the earth, as they are related by specific weight. We know the volume of the atmosphere—its weight and depth; we compare the atmosphere with water—its specific gravity, and its mass. From this comparison we deduce a ratio of relative thickness to be applied to all other substances in the

shell. By this process, which is quite elaborate, and too intricate to fully present and describe here, we determine that the aggregate thickness of the geologic, mineral, and metallic strata which comprise the shell, is about 100 miles.

(2) The metals constituting the firmament of the cosmos are evenly stratified; hence, the outside surface of the outermost layer (gold) is perfectly smooth. The only exception is the surface outside of the Zodiacal belt, or the alimentary canal of the physical cosmos. Here the strata of metals are thicker; and outside the gold stratum, along the line of the ecliptic, there are a number of thin layers of metals, including platinum, and substances having a greater specific gravity than gold; these layers form a sort of a ridge like a turgid vein, all around the convexity—but it is not rough; it is smooth like a polished surface.

(3) The universe is limited in form. Limitation is a property of form; and the limit of the form of the earth or the universe, is its outermost stratum of metal. The materials of the earth are in existence—in direct contrast with nothing. Extension is a property of form; hence, beyond the limit of the physical form there is no extension. As space is the measure of extension, space is necessarily confined and limited to the cosmos itself. All the *room* there is, is in the cosmos; it is one great room, and there is no more. Space is dimension, and is confined to existing things. Nothing has no space; therefore, space does not extend beyond the limit of the earth's physical environ. There is nothing outside; the universe occupies all the space there is. A vacuum implies space which is susceptible of being filled—empty space. But on the outside there is no room for empty space; therefore, there is no vacuum—no space unfilled or unoccupied.

Some minds have claimed that this is inconceivable. We assert that limitation is conceivable and thinkable, while the idea of infinite space is *absolutely inconceivable*; and this is a metaphysical proof that infinite space does not exist. The only metaphysical basis for the conception that space is infinite, is the undeveloped mentality of the modern world, which begins with assumption and reaches conclusions that are premature and indefinite.

Eiffel Tower Visible 110 Miles.

EDITOR FLAMING SWORD:—I enclose a clipping from the *New York World*, and a copy of a letter I am mailing to its editor. I do not know the height of the tower; probably you do. I wish you would publish in THE FLAMING SWORD an elaborate criticism of the *World's* facts and the Copernican theory, and send the editor a marked copy; he will probably take no notice of my letter.—D. E. S., Santa Ana, Cal.

New York turns on every night about 250,000,000 candle-power of lights. The figures themselves, though dazzling, fail to give any idea of their volume. A light of about 700,000 candle-power which was once displayed on the top of Eiffel tower, was visible for 110 miles. According to these figures, if all the lights of

New York were combined in a single flame it should be visible—but for the curvature of the earth and impurities of the atmosphere—for about 600 miles.—Extract from *New York World*.

Evidences that the surface on which we live is *not convex*, come from all parts of the world; the startling fact is apparent that these evidences demonstrate the scientific accuracy of the conclusions of KORESH, that the earth is a concave sphere, and corroborate the numerous experiments of the Koreshan Geodetic Staff and the reports of other observations which we have published in past issues of THE FLAMING SWORD. They are stubborn facts, which the advocates of the Copernican system will never be able to explain away.

The conclusion that the earth is a cell about 8000 miles in diameter, is demonstrated by every fact and phenomenon within the range of human investigation. There are *no evidences* that we live on the outside of a sphere moving through space at about 65,000 miles an hour. We have defied the so called astronomical authorities; we have challenged the world; and notwithstanding the fact that scores of critics have attacked the Koreshan Cosmogony, not a single one of them has ever offered any proof of the correctness of the premise of the popular system.

In order to understand the force of the fact that the light once displayed on Eiffel tower was visible at a distance of 110 miles, it is necessary to know the ratio of accredited convex curvature, and something of the geography of France. Eiffel tower is 980 feet in height, and its foundation is about 500 feet above sea level. An area of 110 miles radius from Paris embraces no mountain ranges. The nearest range to Paris is the Cote d'Or of the Vosges mountains—at a distance of about 150 miles. The surface of France north and west of these mountains is comparatively level. We quote from Smith's *New Geography*: "The surface of France is rather flat; soil, fertile; forests, extensive."

In view of these facts, let us see if Eiffel tower could be seen 110 miles from Paris, if the earth were convex. The horizon from an altitude of 980 feet, on the basis of the hypothesis that the earth is convex, would be 38 miles; and as the popular theory holds that the horizon is the simple summit of arc, we take the horizon as the point from which the earth would curve downward from the visual line or rays of light. The light was visible 72 miles beyond the horizon even from the top of Eiffel tower. The curvature for 72 miles would be about 3,500 feet; in other words, an observer would

be two thirds of a mile *below* a ray of light or a line of vision extending from the top of the tower over the horizon arc. The highest mountains of France are about 5,000 feet above sea level, but these mountains are in the southern part, from 200 to 300 miles from Paris. The difficulty in the way of the modern astronomer, is to find a mountain with a summit 3,500 feet above the level at Paris, within the radius of 110 miles from the tower!

But we will give the other side all the advantage possible, and allow that the point at which the light was seen was 1,000 feet above sea level—500 feet higher than the level of Paris. This would place the horizon from point of observation about 27 miles away, leaving 83 miles of convex curvature from the horizon to the tower. The curvature for 83 miles is calculated to be about 4,700 feet, leaving the top of the tower over 3,700 feet below the line of vision. Deduct one seventh for refraction, to be fair, and the light would still be over one half mile out of sight!

* * *

Proposes Another Air Line.

A Philadelphian Suggests that the Principles of Koreshan Geodetic Survey are Scientific.

EDITOR *Baltimore American*:—I have followed with great interest the discussion in your columns regarding the shape of the earth, with allied theories regarding the character and dimensions of the universe. I have no new or startling theories to expound, but I earnestly desire light. The squid when attacked makes judicious use of a murky secretion with which it has been provided by kindly inclined mother Nature, and thus secures life, liberty, and the piscatorial pursuit of happiness, when otherwise it would in clear water succumb to superior force. I have read THE FLAMING SWORD for some weeks past; likewise a small sheet published in Chicago entitled *Lucifer*, which antagonizes the teachings of KORESH. In addition to the foregoing, I have carefully followed the discussion in your own columns. I do not wish to extend left-handed compliments, but elucidation is sadly lacking. Calling names, badinage, etc., are not conducive to the reasonable consideration of any problem, and positive, definite proof of the shape of the earth is certainly a problem of vast importance, as scientific problems go.

Why should not propositions emanating from the new Western Hub receive the same courtesies which have uniformly been accorded to those receiving their initial impulse in the bean-steeped intellectual atmosphere of Boston? Heretofore we have been guilty of regarding the Queen of the West as simply a pork-packing center. Now we know that there are published at that point at least two of the most unique of journals. DR. CYRUS R. TEED, otherwise styled KORESH, boldly informs his readers that all things seen and unseen are known to himself, and cordially invites acceptance and obedience from intelligent mankind. Possibly the true

course for mankind to pursue is somewhat midway between the two positions thus broadly outlined. Coming down to the "milk of the cocoanut," KORESH claims that a perfectly straight line, projected at right angles with or from a plumb-line, will, if continued a sufficient distance, reach the surface of the earth instead of receding from it, as would unquestionably be the case were we living upon the outside of a sphere-shaped earth. Furthermore, he asserts that such line has been surveyed, with results corroborating his present and prior assertions.

If his assertions be founded upon truth, he has established a scientific fact of vast importance. I am not a partisan of KORESH, but I do favor fair play and common sense methods of demonstrating truth; this in any and every domain. Instead of jeering at Dr. TEED, why not either admit that his survey proposition is well founded, or prove it worthless? I do not ask that scientific men commit themselves to the views held by KORESH, but I do ask that they give reasons why it is not possible or desirable to project a straight line at right angles from a plumb-line. I favor the experiment, and say let the chips fly where they will, when we see that the line and the surface of the earth either converge or diverge. Scientific experiments we undoubtedly have had, some inaugurated to prove that the earth is a sphere, and that we live upon its external surface. I would, however, ask: Are scientists averse to additional and most direct proof regarding the form of the earth?

I assert that the method outlined by Dr. TEED is direct, positive, scientific. I do not indorse his conclusions, but I ask that scientists either admit that the method proposed is well founded, or give their valid reasons for opposing it. I respect scientific observers for their noble search after truth. Surely, they on their part will not be averse to considering new scientific methods. Dr. TEED asserts that heretofore scientists have not projected absolutely straight lines of the character necessary to either prove or disprove his revolutionary claims. Bearing upon this point, I have written THE FLAMING SWORD and asked the following questions:

"Have not straight lines been projected by engineers? Is it not a fact, in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock as it were? If the tunnels be driven from equal altitudes above the sea level, and meet in the center, would the resulting tunnel under present engineering practice be straight, or would it curve in conformity with the curvature of the earth's surface? If straight, could a person using a powerful telescope at one end, directing its axis parallel with the sides of the tunnel, see through the tunnel?"

I have asked these questions in good faith, and trust that they will be answered in the same spirit. [These questions were answered in THE FLAMING SWORD, March 15, 1901.—EDITOR.] Will send you the answers as soon as they come to hand, and in the meantime would greatly appreciate any light on either these queries or

the general scope of this communication. If the scientists of Baltimore will kindly aid me, I, on my part, will endeavor to outline in explicit, common sense detail a scientific experiment, which will bear directly on positive proofs regarding the contour of the earth's surface, and in addition will enable the carrying on of interesting experiments along other important lines of research. Yours truly, EDWARD STERN, Philadelphia, Pa.

* * *

Religion and Secular Commerce.

The Divorce of Church and State, and Consequent Prevailing Evils.

Trade is today the decisive factor in the destiny of the world. The great wars of past generations were often the result of personal ambition. The great struggles of the future are to be for the markets of the world. You may ask what this has to do with religion. I will tell you. Under the old system of agriculture a man could at least live from the products of the land. Today great classes of men are trained to do one thing, and one thing alone, not to make a whole shoe or a whole garment, but only a small part. Let the demand for the article he is making cease and he is thrown out of employment altogether, and his means of subsistence is utterly gone. Is it any wonder that there is

Lecture by Koresh.

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rivalry for the markets of China? It means bread for great classes of men; it means work for thousands of men and women. If those men and women were forced to cease work, God knows what would happen.

The great questions of trade are religious questions, because they involve the very lives of multitudes of human beings, because they involve the very constitution and permanency of human society. The duty of the church is not only to teach true theology, but it is also to comprehend the suffering of the man who has no work for his hands to do, and whose children are crying for bread. The great tides of human life are surging to and fro upon the earth, and it is the duty of the church so to direct and control them that they will carry out the purposes of God. This is a problem which touches the future welfare of millions of our fellow beings in our own land as well as in others.

What relation exists then between trade and religion? How can the influence of the church be used to govern and control the vast industrial forces of the world? First of all, we must recognize the fundamental fact that trade and religion are not by nature alien and antagonistic. This parable of the talents is the most striking indorsement of the spirit of the Old Testament. The man who trades and who is successful in trade is the man who

is blessed and honored. The man who digs in the earth and hides his money is the man who is unsparingly condemned.

If trade and commerce and manufacture are sanctioned by divine favor, if they are or may be holy occupations, how then has the idea ever come that there is anything discreditable about them? Why this fear of impending disaster to the world, because of the clashing interests of trade. Why do poverty and suffering so often grow out of trade? Simply and solely because trade and religion are divorced, religion and the *religious idea left out of business* on the false and dangerous theory that the two are alien and cannot go hand in hand. Leave religion out of trade and it becomes the most heartless, the most cruel, the most demoralizing thing which the world knows. War itself is not more heartless.

It is the feeling that men as a whole are seeking their own interests at the expense of all other individuals; it is the feeling that the manufacturer considers his men only as so much machinery; it is the feeling in the world at large that each nation is trying to crush all its rivals at no matter what cost of blood and tears; the feeling, in short, that the great world is governed wholly by selfishness and greed, that constitutes the dangerous element in the business world today.

In view of these facts what is the church to do? Of one thing we may be sure, the spirit of commercialism which sways the destinies of the world today will continue to be dominant. The church must begin, and it cannot begin too soon, to make its conquest of trade. Religion must in some way conquer secular tendencies or they will conquer us.—REV. N. M. HALL.

* * *

Greatness of the Messiah.

The Birth of Jesus Marked a New Epoch in History; His Religious System and Its Influence.

Viewed by the results that have followed it, the accouchement in the stable at Bethlehem 1900 years ago was the most important event in all the world's history, transcending in importance any occurrence that had before or has since taken place. Here amid the humblest and meanest surroundings, within a simple manger where cattle fed at his cradle, was born one whose life and teachings have had larger influence in shaping the lives, destinies and conditions of mankind than all the kings and sovereigns, sages and seers, savants and philosophers who ever lived upon the earth. This was the humble advent of Jesus Christ, whose natal anniversary is now being celebrated throughout the world. What a marvelous transformation is this from a child, whose layette was the straw strewn litter of a cow shed, to the leader and teacher and guiding spirit of more than 500,000,000 people, representing the highest civilization, and living under the best conditions

that have ever prevailed upon the earth!

Looked upon from a purely worldly point of view as a terrestrial phenomenon, it is marvelous beyond finite conception that one thus lowly born, who lived upon the earth but a brief span of 33 years, who taught a new and strange theory of life, who was condemned to death upon perjured testimony and before a prejudiced tribunal, and who was sentenced to the most humiliating and ignoble punishment, that of being pinioned to a cross between two convicts, should have become the greatest force in all the world. Brief as was His sojourn on earth, humble as was his life, ignominious as was his death, the time and circumstances sufficed for the planting of the seed of a new system of religion, of philosophy, or of ethics—call it what you will—which taught the hitherto unheard of principle of loving one's fellow as oneself, of repaying evil with good, of forgiving one's enemies, of regarding all mankind as one's brothers. Despite the innate selfishness and savagery of humankind the seed took root and, like the grain of mustard seed which waxed into a great tree, the high lessons he taught are being diffused throughout the world. They have purified art, ennobled literature, uplifted science, exalted industry, and made all mankind better and happier.—*Selected.*

* * *

Accepts Koreshan Science.

A Youth of Fifteen Years Able to Grasp the Fundamentals of Koreshan Unity.

EDITOR FLAMING SWORD:—I have just finished a month's study of your CELLULAR COSMOGONY, and, rack my brains as I may, I cannot find a single question worth consideration, that is not answered. Universology indeed! Never before have I picked up a "scientific" work but what I have had some fault to find with it—some question that the author did not and could not explain. The Koreshan premises and propositions are simply unanswerable.

I have now a complete library of Koreshan literature and am going to read the different treatises and pamphlets and try to digest their contents. I am a subscriber to THE FLAMING SWORD, and like it very much. One article is about as good as another, as a rule, and the standard of thought and language is the highest.

I have attended two of Rev. Castle's lectures, and in a short time hope to be a member and a student of the Koreshan University.

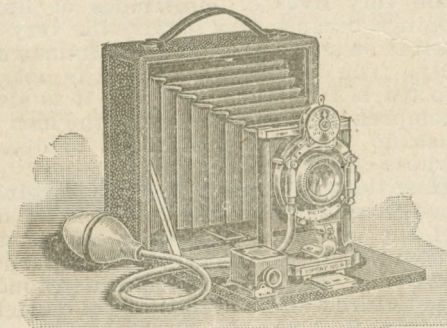
You say one person's opinion is as good as another's. The preceding is the opinion of a youth of fifteen years and eight months. Sincerely Yours,—H. CARLETON CASE, Springfield, Mass.

The World's News.

March 13.—Trouble brewing between England and Russia over Chinese affairs; British troops holding possession of land at Tientsin claimed by the Czar.—President of Mexico reported insane and without hope of recovery.—Free trade promised to Cuba if Platt resolutions are accep-

ted.—Hazleton, Pa., miners threaten another strike.—London editors predict ruin of Great Britain unless navy is enlarged.—**March 14.**—Gen. Benjamin Harrison dies at Indianapolis.—Carnegie purposes giving \$5,000,000 to his old employes.—New York clergymen organize to fight gambling dens.—England offers amnesty and autonomy to the Boers.—Negro burned by a mob at Corsicana, Tex.; cremation witnessed by 5,000 people; coroner's jury commends the mob method of execution.—**March 15.**—Col. Sanger becomes assistant secretary of war.—Gen. Miles visits Cuba.—Count Castellane slaps De Rodays, editor of Paris Figaro, and is challenged to fight duel.—Powers again divided over question of settlement of Chinese affairs.—**March 16.**—Students' riot at Chicago University; haze Prof. Goodspeed; drenched with ice-water.—Carnegie gives \$5,000,000 to New York libraries.—Cubans decide to reject the Platt amendment.—**March 17.**—Count Castellane wins in duel with De Rodays; opponent slightly wounded, and honor of each is saved!—Labor leaders authorize strike at Hazleton, Pa.—Tolstoi seriously ill.—British capture a Boer camp in northwest Transvaal.—Mariano Trias, chief Filipino insurgent, surrenders to American officers, and takes oath of allegiance to U. S.—British and Russian troops reported lining up for battle at Tientsin.—Negro woman murdered by mob at Rome, Tenn., because she stole \$120.—**March 18.**—Canal commissioners reported to Congress favorable to Nicaragua canal.—Great Britain, Germany, and Japan warn Russia not to seize Manchuria.—Explosion on steamship New York; kills 2; injures many.—Anglo-Russian difficulty said to have blown over.—**March 19.**—Wu Ting Fang, Chinese minister at Washington, visits Chicago.—Troops of allied powers under arms at Tientsin, and international trouble may result.—Alarming Turkish atrocities reported in Uscub; Christians of all denominations ask Russian consul for protection.

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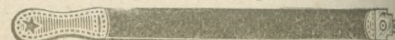
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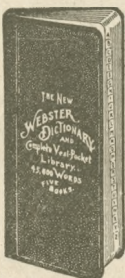
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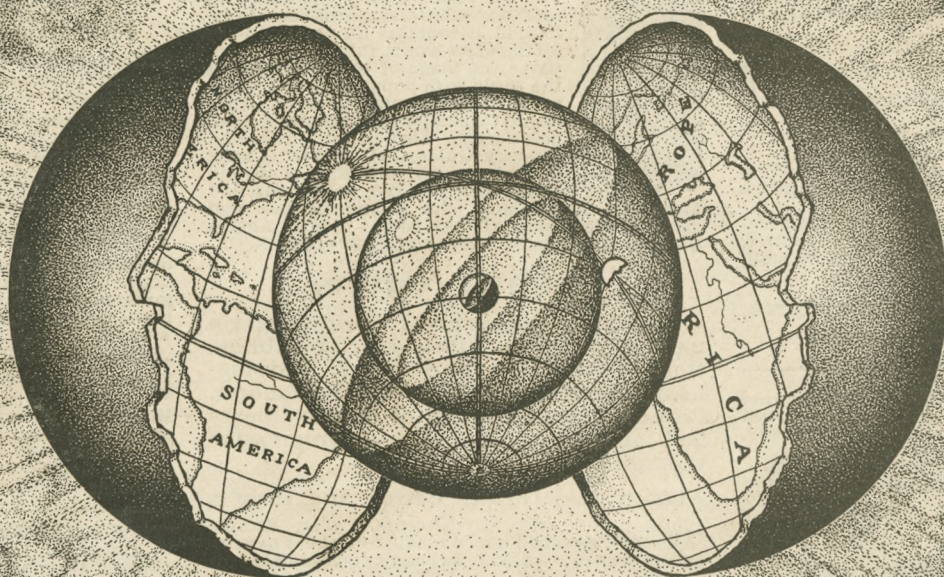
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MARCH 22, 1901. A. K. 61.

NUMBER 18.



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